



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Qad</i> (verily and affirmatively) prospered the believers.	قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾
2. Who ^r they (are) in their Prayer ^w <i>khashe'oon</i> ¹ (they who: totally subdued their body, sight and sound/ solemnly bow in the Prayer).	الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾
3. And who ^r they (are) <i>a'n</i> (regarding) the frivolity (are) shunners.	وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾
4. And who ^r they for the <i>Zakatey</i> ^{w2} (prescribed percentage of personal possessions) ^w (are) doers.	وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾
5. And who ^r they for their <i>foro'je</i> (orifices/private-parts) (are) keepers-up. ³	وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾
6. Except on their spouses ⁴ (husbands/wives) or what possessed their <i>ayma'ne</i> (right-hands), then verily they (are) other than <i>malooomeena</i> ⁵ (they who are blameful).	إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾
7. So whoever <i>ebtagha</i> ⁶ (he earnestly-quested) beyond <i>tha'leka</i> (afar-that-it/that) ^x then those they (are) the aggressors.	فَمَنْ أَتَّبَعِي وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٧﴾
8. And who ^r they (are) for their <i>amanat'e</i> ^w (entrustment/-pledges/ duties) ^w and covenant (are) <i>ra'aona</i> (shepherds/-custodians/ fulfillers they ⁷).	وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾
9. And who ^r they over their Prayers ^w (are) they ^z keep-up. ⁷	وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٩﴾
10. Those, they (are) the inheritors.	أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾
11. Who ^r inherit they ^z the <i>Ferdawsa</i> ^w (highest part of Paradise) ^w they (are) in it ^w immortals.	الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾
12. And <i>laqad</i> (verily, already and affirmatively) We created the mankind from an essence ^w of mud.	وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ ﴿١٢﴾
13. Afterwards We made him <i>nutfatan</i> ⁸ (sperm-drop) ^w in <i>qararen</i> (sink-abode) <i>makeenen</i> ⁹ (firmly stable).	ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ ﴿١٣﴾

¹ The word “خاشعون” = *khashe'oon*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*. The word “خشوع” in “خاشعون” = *khashe'oon* involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior. However, “خشوع” denotes submission or subduing of sight and sound as well. So “الخاشعون” are those who had totally subdued their body, sight and sound. Also some time “الخاشعون” = they who bow in the Prayer. See البصائر واللسان.

² See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications.

³ The word “حافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded.” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*.” (Emphasis is added).

⁴ The words “زوج” or its plural “أزواج” = “husband” or “wife” and “husbands” and “wives” respectively.

⁵ The word “malooomeen” = “ملومين” is a masculine plural objective noun.

⁶ The word “ابتغى” = “طلب حثيثاً” meaning: earnestly quested.

⁷ See footnote 3 above only for يحافظون.

14. Afterwards We created the <i>nutfata</i> ¹⁰ (<i>sperm-drop</i>) ^w <i>alaga'tan</i> ¹¹ (<i>adherent-suspender/ blood-clot</i>); ^w then We created the <i>alagata</i> (= <i>alaga'tan</i>) <i>mudhghatan</i> (<i>flesh-morsel</i>); ^w then We created the <i>mudhghata</i> (<i>blood-clot</i>) ^w bones; then We clothed the bones a flesh; afterwards We established-/fashioned him another creation; so <i>tabaraka</i> ¹² (/He/ <i>mutually aggrandized and blessed massive good and worth</i>) Allah, <i>absa'no</i> ¹³ (<i>perfecter and beautifuler</i>) (of) the creators.	ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَبَارَكُ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾
15. Afterwards verily you ^b after <i>tha'leka</i> (<i>afar-that-it/ that</i>) ^x surely you ^z (<i>are</i>) <i>mayye'toona</i> (<i>eventually dying</i>).	ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾
16. Afterwards verily you ^b The <i>Qeyamatey's</i> ^w (<i>Judgment's</i>) Day ^x (<i>are to be</i>) resurrected. ¹⁴	ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ ﴿١٦﴾
17. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We created above you ^b seven <i>ttara'eqaa</i> ¹⁵ (<i>stretches^w / heavens^w</i>) and We were not, <i>a'n</i> (<i>regarding</i>) the creation, neglectors.	وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنْ الْخَلْقِ غَافِلِينَ ﴿١٧﴾
18. And We descended from the sky ^w water ^x by <i>qa'da'ren</i> (<i>measure</i>); then We settled it ^x in the Earth; ^w and verily We (<i>are</i>) on an undoing [by] it ^{x16} surely (<i>are</i>) <i>Qadiroona</i> ¹⁷ (<i>We-Who are capable of: giving/doing/-enforcing/influencing</i>).	وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابِ بِمَاءٍ لَقَادِرُونَ ﴿١٨﴾
19. Then We established for you ^b by it ^x gardens ^w of date-palms ^w and grapes ¹⁸ for you ^b in it ^w many ^w fruits ^w and from it ^w you ^z eat.	فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ لَّكُمْ فِيهَا فَوَاكِهِ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾
20. And a tree ^w springs out from <i>Ttoo're</i> (<i>Mount</i>) <i>Sinai</i> , sprouts ^w by the oil and a <i>sebghen</i> ¹⁹ (<i>the appetizing pigments which make food more palatable</i>) for the eaters.	وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدَّهْنِ وَصَبْغٍ لِلَّائِكِلِينَ ﴿٢٠﴾

⁸ The word “نطفة” in the text has at least *two* distinct meanings: (1) a drop of pure or clear water, (2) drop of semen. Clearly, and Allah knows best, here “نطفة” is the male semen.

⁹ The word “مكنين” = “علي وزن فيل”, hence affirming the *intensity* of its *status* or *activity*, so for lack of a corresponding word “firmly” is used to *accentuate the stability* of this abode or lodging, i.e. the womb.

¹⁰ See footnote 8 above regarding *sperm-drop*.

¹¹ The word “علقة” = “adherent-suspender,” = that which *adheres as suspender* or “clot” in both Arabic and English “علقة” or “adherent-suspender/clot” could be of any thing. But in this case of “bloody nature” perhaps it is “the mass of the zygote” (the union of the sperm and an ovum before its cleavage).

¹² See the *Lexicon* attached to this Translation for this important word “تبارك.” In summary: *Tabaraka* (Allah is exclusively, firmly, iteratively and immensely elevated).

¹³ There is no English word for احسن = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

¹⁴ The word “بعث” in “تبعثون” carries *several meanings*, among them: *sent, arouse, resurrected, and prompted*.

¹⁵ The word “طرائق” in the text has *several meanings*: (1) *ways*, (2), *stretches* (Heavens) (3) *conditions*, (4) *conducts*, (5) *denomination of faith*. But, Qur’anic commentators say, in this context, stretches “Heavens” is most likely. See القرطبي.

¹⁶ Here the word “by” means *of*. See مغني اللبيب، لابن هشام.

¹⁷ The word “قادرين” is *masculine, plural, subjective noun*, meaning: (1) *Causers of Fate*, (2) *We-Who are capable of: giving, doing, enforcing, or influencing*.

¹⁸ Invariably throughout The Qur’an when the reference is made to the “النخل و الأعناب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم,” *never ever* the mention of the “grapevine *per se* is stated; but the reference is made only to the *fruit itself*, i.e. the *grapes*.” In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to “شجرة العنب” known as “الكرم,” because surely the “الكرم” is *the Muslim*. And in another narration: verily only that “الكرم” is *the heart of the believer*. See شرح رياض الصالحين؛ نزلة المتقين؛ شرح رياض الصالحين. See the attached list of References.

¹⁹ The word “sebghen” = “صبغ,” has *no English equivalent*. It means: “إدام,” i.e. that which is *mixed* with the *food* (e.g. *vinegar, oil, pickles, meat etc*) to make it *savory*, so *appetizing* it can be *swallowed well* or *eaten deliciously*.

21. And verily for you ^b in the <i>an'aame</i> ^w (cattle/camel/-sheep/goat) ^w surely (is) an <i>ebratan</i> ^w (an instructive-example/parable); ^w We avail (for) you ^b (to) drink ²⁰ of what (is) in its ^w bellies ^x and for you ^b in it ^w many benefits and from it ^w you ^z eat.	وَأِنْ لَّكُمْ فِي الْأَنْعَامِ لَعِبْرَةٌ لِّتَسْقُوا مِنْهَا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾
22. And on it ^w and on the <i>folke</i> ^x (ship/ships) ^x you ^z (are being/ to be) carried.	وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾
23. And <i>laqad</i> (verily, already and affirmatively) We sent Noohan (Noah) to his people; then said [he]: O, my people let-worship you ^z Allah, not for you ^b of an <i>elaben</i> (a deity) other than Him; do then not <i>tattaqoona</i> (you reverentially guard not to displease Allah).	وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَقَوَّمُ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٣﴾
24. Then said the chiefs, who ^r unbelieved they ^z of his people: not this except a human like you; ^b [he] wants to <i>yatafadhdhala</i> ²¹ (have favor. superiority/ munificence) over you; ^b and had Allah willed surely [He] (would have) descended angels; we heard not by this in our fathers, the [firsts] (ancients).	فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾
25. <i>En</i> (not) he except a man by him a <i>jennaton</i> (insanity/ stroke of Jinn); ^w so <i>tarabbasso</i> (let look out/ await you ^z) by him until a while.	إِنْ هُوَ إِلَّا رَجُلٌ بِهٖ جِنَّةٌ فَتَرَبُّصُوا بِهٖ حَتَّىٰ حِينٍ ﴿٢٥﴾
26. Said [he]: O, my Lord, let-succor me [You ^s] by what they ^z denied [me]. ²²	قَالَ رَبِّ أَنْصُرْنِي بِمَا كَذَبُوا ﴿٢٦﴾
27. Then We revealed ²³ to him that <i>issna'a</i> ²⁴ (let-carefully craft [you ^s]) the <i>folka</i> ^w (ship) ^w by Our Eyes and Our revelation; then if Our command came and <i>fa'ra</i> (gushed forth) the <i>tannoro</i> (kiln/ land surface/ day-break), then let-insert ²⁵ [you ^s] in it ^w of each pair ²⁶ two and your ^t family ^w except whom ^p preceded on him the say of them; and let-not address Me [you ^s] in whom ^r <i>dhalamo</i> ²⁷ (they ^z wronged) verily they (are) <i>mugbra-ghoona</i> ²⁸ (ones to be drowned).	فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعِ الْفُلَّكَ بِأَعْيُنِنَا وَوَحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تَخْطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ﴿٢٧﴾

²⁰ The word “تسقيكم” rooted in “أسقى” and not “سقى.” And “أسقى” means *availed (liquid) for drinking*. See الراغب.

²¹ The word “yatafadhdhala”= “يَتَفَضَّلُ” has at least two distinct meanings may be relevant here, and Allah knows best. (1) *Appears to be ever trying to overtop/ be superior*, or (2) *appears to be ever being beneficent*.

²² The letter “ن” in “كذبون” by Arabic (linguistic) Rule, is called “نون الوقاية أو العماد، حيث لا يستغنى عنها” which precedes the speaker’s pronoun “ي.” The speaker’s pronoun “ي” in “كذبون” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat’s end harmony (rhyme)*. See إعراب القرآن، لمحمود صافي

²³ The word “أوحى” denotes at least six diverse meanings, all for communicating: *gestured, wrote, messaged, inspired, whispered, one cast to another* (e.g.: a commanded). And “الوحي” is fire or king. See اللسان.

²⁴ The word “اصنع” is rooted in the verb “صنع” which means (1) *carefully chose*, or (2) *carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal*. However “craft” means: *make or construct (something) in a manner suggesting great care and ingenuity*.

²⁵ The word “اسلك” means: insert, i.e. introduce.

²⁶ The word “زوج” strictly and linguistically speaking means (1) *pair*, (2) *husband or wife*, (3) *the individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج” which could also mean: (2) *similar*, i.e. the *look-likes*.), (3) *hues*. See اللسان.

²⁷ See the Lexicon attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظلم”=“wronged.”

²⁸ The word “mugbra-ghoon”= “مغرفون” is an objective, masculine, plural noun. No English equivalent for it.

28. So if <i>istawayta</i> (set you ^h) you ^s and who ^p (are) with you ^g on the <i>folke^w</i> (<i>ship</i>) ^w then let-say [you ^s]: the praise (is) for Allah, Who <i>najjana</i> ([He] iteratively delivered us) from the people, the <i>dha'lemeena</i> ²⁹ (injustice-doers).	فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفَلَكَ فَقُلْ الْحَمْدُ لِلَّهِ الَّذِي نَجَّيْنَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾
29. And let-say [you ^s]: my Lord let-descend/install me [You ^s] a blessed descending/installing and You ^s (are) <i>khayro</i> (choicer/superior/worthier) (of) the <i>munzeleena</i> ³⁰ (Installers/hospitality Giver).	وَقُلْ رَبِّ أُنزِلْنِي مُنزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ﴿٢٩﴾
30. Verily in <i>tha'leka</i> (afar-that-it/that) ^x surly (are) <i>Aya'te^w</i> (signs/roofs); and <i>en</i> (surely) We were certainly essaying.	إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾
31. Afterwards We established from after them a generation (of) others.	ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا ءَاخَرِينَ ﴿٣١﴾
32. So we sent in them a messenger of them: that let-worship you ^z Allah; not for you ^b of an <i>elaben</i> (a deity) other than Him; do then not <i>tattaqoona</i> (reverentially guard you ^z to displease Allah).	فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٣٢﴾
33. And said the chiefs of his people who ^r unbelieved they ^z and denied they ^z by the Hereafter's ^w <i>lega'a</i> (meeting with), and We luxuriated them in the life ^w (of) the world: ^w not this except a human like you ^b [he] eats of what you ^z eat of [it ^x] and drinks [he] of what you ^z drink.	وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَالْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾
34. And <i>la'en</i> (indeed if) you ^c obeyed a human like you ^b verily you ^b then surely (are) losers.	وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٣٤﴾
35. Is [he] promising you ^b that you ^b if died you ^c and you ^c were <i>tora'ban</i> (crushed sand) and bones that you ^b <i>mukbrajoona</i> ³¹ (you ^z are be: emerged/resurrected).	أَيَعِدْكُمْ أَنْكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْكُمْ تُحْرَجُونَ ﴿٣٥﴾
36. Far-flung, far-flung, for what you ^z (are being) promised.	﴿٣٦﴾ هَيَّاتْ هَيَّاتْ لِمَا توعَدُونَ ﴿٣٦﴾
37. <i>En</i> (not) it ^w except our life ^w (of) the world ^w we die and we live and not we surely (are) <i>mub'ootheena</i> ³² (ones to be resurrected).	إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾
38. <i>En</i> (not) he except a man <i>iftra</i> ([he] crafted a lie for fraudulent end) on Allah a lie; and not we (are) for him surely believers.	إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾
39. Said [he]: my Lord let-succor me [You ^s] by what they ^z denied ³³ [me].	قَالَ رَبِّ انصُرْنِي بِمَا كَذَبُونَ ﴿٣٩﴾

²⁹ The “ظالمين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

³⁰ The word “المنزلين” is a masculine, plural, subjective noun, meaning: installers, i.e. he who sets in position, or giver of hospitality.

³¹ The word “mukbrajoon” is subjective, masculine, plural noun.

³² The word “mub'ooheen” is an objective, masculine, plural noun, meaning *ones to be resurrected*, for which there is no English equivalent.

40. Said [He]: after ³⁴ a little surely assuredly ³⁵ become they ^z regretters.	قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ ﴿٤٠﴾
41. Then took-she ^y them the shriek-she ^y by the right; then We made them a scum; so away for the people, the <i>dha'lemeena</i> ³⁶ (<i>injustice-doers</i>).	فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ غُرَاءً فَبَعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤١﴾
42. Afterwards We established from after them generations (<i>of</i>) others.	ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا ءَاخِرِينَ ﴿٤٢﴾
43. Neither precedes ^w of <i>Ummatan</i> ^w (<i>people/community</i>) ^w its ^w <i>ajala</i> ³⁷ (<i>term-limit</i>) and nor <i>yasta'akherona</i> ³⁸ (<i>slacken tarrying they</i> ^z).	مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَعْجِرُونَ ﴿٤٣﴾
44. Afterwards We sent Our messengers consecutively; everywhen came ^x <i>Ummatan</i> ^w (<i>people/community</i>) ^w its ^w messenger denied him they ^z ; then We (<i>caused</i>) some of them follow some; and We made them <i>abadeetha</i> ³⁹ (<i>instructive lores</i>); so far-away for a people not believing.	ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلٌّ مَّا جَاءَ أُمَّةً رُسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبَعْدًا لِقَوْمٍ لَا يُؤْمِنُونَ ﴿٤٤﴾
45. Afterwards We sent <i>Mosa</i> (<i>Moses</i>) and his brother <i>Haroon</i> (<i>Aaron</i>) by Our <i>Aya'te</i> ^w (<i>miracles/signs/proofs</i>) and an authority manifester.	ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُبِينٍ ﴿٤٥﴾
46. To Pharaoh and his chiefs; then <i>istakebaro</i> ⁴⁰ (<i>they^z affirmed theirⁿ prideful haughtiness</i>) and they ^z were a people highs.	إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾
47. So said they ^z : do we believe for a twain humans like us while their people (<i>are</i>) for us slaves/slaving.	فَقَالُوا أَتُؤْمِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا عِبَدُونَ ﴿٤٧﴾
48. So denied they ^z them both, thus they ^z were of the <i>mublakeena</i> ⁴¹ (<i>had been perished they</i>).	فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾
49. And <i>laqad</i> (<i>verily, already and affirmatively</i>) <i>aa'tayna</i> (<i>accorded We</i>) <i>Mosa</i> (<i>Moses</i>) the book, <i>la'all</i> (<i>craving currently unavailable deed that, perhaps</i>) they <i>yahtadoona</i> (<i>they^z become divinely-guided</i>).	وَلَقَدْ ءَاتَيْنَا مُوسَىٰ الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾
50. And We made <i>Mariama's</i> (<i>Mary's</i>) son and his mother	وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ ءَايَةً

³³ The letter “ن” in “كَذَّبُونَ” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العماد، حيث لا يُستغنى عنها” which precedes the speaker’s pronoun “ي.” The speaker’s pronoun “ي” in “كَذَّبُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat’s* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

³⁴ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن.

³⁵ The “ل” in “لَيُصْبِحُنَّ” is a *juratory* “ل” = “القسم” amounting to = “التأكيد”, i.e. *affirmation*, expressed by “assuredly”.

³⁶ The “ظالين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

³⁷ The word “الأجل” means term-limit, see اللسان.

³⁸ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.

³⁹ The word “*abadeeth*” = “أحاديث” has several meanings: (1) dreams and their related events, (2) plural of “*Hadeeth*” which means any saying or statement of The Prophet (SAWS), (3) lores expounding upon the *instructive examples of the people of the ancients for admonition or exhortation*, (4) statements by people.

⁴⁰ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word..

⁴¹ The word “*mublakeen*” = “مهلكين” is an *objective, masculine, plural noun*, meaning: the ones who were perished.

an <i>Aya'tan</i> ^w (miracle/sign/proof); and We lodged/-retreated them both to a leveled-height ^{w42} possessor ^w (of) a quietude and <i>ma'eenen</i> (ever-flowing).	وَأَوَيْنَهُمَا إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ ﴿٤٢﴾
51. O, you the messengers, let-eat you ^z of the goodies ^{w43} and let-you ^z work righteously; verily I am by what you ^z work (is) Omniscient.	يَتَأَيُّهَا الرُّسُلُ كُلُّوْا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٤٣﴾
52. And verily this ^{w44} your ⁿ <i>Ummato</i> ^w (community) ^w (is) an <i>Ummatan</i> ^w one-she; ^{y45} and I am your ⁿ Lord, so <i>etta-gon</i> ^{e46} (let you ^z reverently guard against [My] displeasure).	وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٤٤﴾
53. Then <i>taqatta'</i> ^{ao47} (they ^z iteratively cut/severed) their matter ⁴⁸ among them <i>zuboran</i> ⁴⁹ (books/pieces); every party by what <i>laday</i> ⁵⁰ (directly and possessively for) them (are) revelers/rejoicers.	فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٤٥﴾
54. So <i>thar</i> (let-[you ^s]: forsake) them in their abyss ^{w51} (of ignorance) until a while.	فَذَرَهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ ﴿٤٦﴾
55. Do they ^z reckon only that We extend (to) them by it ^x of a possession and sons.	أَتَحْسِبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَّالٍ وَبَنِينَ ﴿٤٧﴾
56. [We] mutually fleet ⁵² for them in the <i>khayra'tey</i> (desirable-traits of worthiness and goodness), rather not perceive they. ^z	نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ﴿٤٨﴾
57. Verily who ^r they (are) of their <i>khashya'te</i> (reverent-fear) ^w (of) their Lord (are) <i>mushfegoona</i> (they who are in disquiet).	إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٤٩﴾
58. And who ^r they (are) by their Lord's <i>Aya'te</i> ^w (miracles/signs/proofs) believe they. ^z	وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٠﴾
59. And who ^r they (are) by their Lord not they ^z partner (deities).	وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥١﴾
60. And who ^r youatona (they ^z produce and fulfill the obligations) what <i>aa'taw</i> (they ^z produced and fulfilled of obligations) and their hearts <i>wajelaton</i> ⁵³ (are in shudder and awe), that they to their Lord (are) returnees.	وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ﴿٥٢﴾

42 The word “رَبْوَةٌ” = a plateau; “ذَاتُ” = having; “قَرَارٌ” has at least two distinct meanings: (1) “bowl-shaped depression in the surface of the land” = “basin,” or (2) “shelter,” in the sense of a quiet abode.

43 The word “طَيِّبَاتٍ” = “goodies” = “goodies, w” = a feminine gender means any-thing delectable and legitimate.

44 In Arabic the word “*ummal*” is a feminine, so the reference to it is thus: “this^w.”

45 The reference “[one-she^y]” is because the word “*Ummal*” is feminine, as Ibid.

46 The letter “ن” in “فَاتَّقُونَ” by Arabic (linguistic) Rule, is called “نون الوقاية أو العمداء، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي.” The speaker's pronoun “ي” in “فَاتَّقُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's* end harmony (rhyme). See إعراب القرآن، لمحمود صافي

47 The word “تَقَطَّعَ” in “فَتَقَطَّعَ” is not synonymous with “قَطَعَ.” As “تَقَطَّعَ” means severed from a multiple aspects. In other words their one religion was severed and made into many parts or sects.

48 That is their religion.

49 The word “*zuboran*” has several meanings: (Psalms, books, or pieces).

50 The word “لَدَى” in “لَدَيْهِمْ” from “لَدُنْ” is closer than “عِنْدَ” as you can say: “عِنْدِي مال و المال ليس بقبضتك الآن” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and intimately for” (them) seems to indicate such closeness. See اللسان.

51 The word “غَمْرَةٌ” has several meanings, among them: an abyss, or a trouble and overwhelmed ignorance. This great *Ayah* urges quick quitting or hastily leaving them in their “غَمْرَةٌ” (abyss^w of ignorance) until such a time, when Allah will place on them what they deserve.

52 That is habituate them (= يستدرجهم) by He supplying and they are receiving the *khayra'ey*.

53 The word “وَجِلَةٌ” means in shudder and awe, see البصائر.

61. Those mutually vie ⁵⁴ in the <i>khayra'te</i> (desirable-traits of worthiness and goodness), and they (are) for it ^w foregoers.	أُولَئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾
62. And not [We] charge a self ^w except its ^w capacity; and <i>ladayna</i> ⁵⁵ (directly and possessively from Us) a book (which) pronounces by the right and they (are) not <i>yudh'lamoon</i> ⁵⁶ (to be wronged they ^z).	وَلَا نَكْلِفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾
63. Rather their hearts (are) in an abyss ⁵⁷ of this; and for them (are) works of less than <i>tha'leka</i> (afar-that-it/that) ^x they (are) for it ^w workers.	بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَذَا وَهُمْ أَعْمَلُ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَمِلُونَ ﴿٦٣﴾
64. Until if We took <i>mutrafee</i> ⁵⁸ (who are luxuriated and leading very comfortable life style of) them by the torment, <i>edha</i> (suddenly/ surprisingly) they louden (with prayer).	حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيَهُم بِالْعَذَابِ إِذَا هُمْ يَجْجُرُونَ ﴿٦٤﴾
65. Let-not louden (praying) you ^z today; verily you ^b (are) from Us not (to be) succored.	لَا تَجْعُرُوا الْيَوْمَ إِنكُم مِّنَّا لَا تُنصَرُونَ ﴿٦٥﴾
66. <i>Qad</i> (already and affirmatively) were, My <i>Aya'te</i> ^w (Qur'anic statements) (being) recited ^w on you ^b then you ^c were on your ⁿ heels recoiling.	قَدْ كَانَتْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَعْقَابِكُمْ تَنْكَبُونَ ﴿٦٦﴾
67. <i>Mustakbereena</i> ⁵⁹ (you: ^z affirmably stand haughtily above submission) by it ^{x60} <i>sa'meran</i> ⁶¹ (night-confabulators) prattle-/forsake you. ^z	مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ ﴿٦٧﴾
68. Have not then they ^z pondered the say; or came (to) them what not ⁶² <i>ya'atee</i> ^x (descended/ came to) ^x their fathers, the [firsts] (ancients).	أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ﴿٦٨﴾
69. Or not knew they ^z their messenger, so they (are) for him negators/gainsayers.	أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ﴿٦٩﴾
70. Or say they ^z by him <i>ajennaton</i> (insanity/ stroke of Jinn); ^w rather came [he] by the right; and most (of) them for the right (are) dislikers.	أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُم بِالْحَقِّ وَأَكْثَرُهُم لِلْحَقِّ كَرْهُونَ ﴿٧٠﴾

⁵⁴ It must be pointed out here that the quickening is *not* (a) *to* or (b) *for*, as both (a) and (b) would imply they are *outside* the *khayra'te* (good things); while in fact they are *already within them*, only they have to vie for *higher-ranking*.

⁵⁵ The word “لَدُنْ” is *closer* than “عِنْدَ” as you can say: “عِنْدِي مَالٌ وَ الْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ” thus, “لَدُنْ” which closer spatially and more specific. So, “directly and possessively from” (Us) seems to indicate such *closeness*. See this *Ayah*.

⁵⁶ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*.

⁵⁷ See footnote 51 regarding “غَمْرَةٌ” = “abyss.”

⁵⁸ The word “مُتْرَفِي” in “مُتْرَفِيَهُمْ” is *masculine, objective, plural noun* meaning: they who are *luxuriated and leading very easy life style*.

⁵⁹ The word “*mustakbereen*” = “مُسْتَكْبِرِينَ” does *not* have an exact English equivalent *per se*. It is *plural, masculine, subjective noun*, meaning: *they who disdain others and are affirmably self-exalters and arrogating self-pridefulness*. Hence, we transliterate and parenthetically explain.

⁶⁰ That is by The Sacred House.

⁶¹ The word “سَامِرًا” means *he who stays at night casually talking*. However, although “سَامِرًا” is in the *singular*, figuratively it denotes *plural* too, i.e. *all of the night-confabulators involved in the scornful talk about The Qur'an or The Prophet*. See *الفرطبي* and *اللسان*.

⁶² The word “not” = “لَمْ” in Arabic changes the following *future-tense verb* in to a *past tense*.

71. And had <i>ettaba'a</i> ([<i>he</i>] <i>closely-followed</i>) The Right ⁶³ their <i>abwa</i> ⁶⁴ (<i>tendentious likings</i>), surely the Heavens ^w (<i>would have</i>) corrupted-she ^y and the Earth ^w (<i>too</i>) and who ^p (<i>are</i>) in them ^y (<i>too</i>); rather <i>aa'tayna</i> (<i>We accorded</i>) them by their <i>thekre</i> (<i>Qur'an/repute-/homage</i>); so they (<i>are</i>) a'n (<i>regarding</i>) their <i>thekre</i> (<i>are</i>) shunners.	وَلَوْ أَتَبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ ﴿٧١﴾
72. Or [<i>you</i> ^s] ask them a tribute/bounty; then your ^t Lord's tribute/bounty (<i>is</i>) <i>khayron</i> (<i>choicer/superior-/worthier</i>) and He (<i>is</i>) <i>khayro</i> (<i>i.e. =khayron</i>) (<i>of</i>) the <i>ra'zeqeena</i> (<i>giver of: provision/ victuals for sustenance/ rain</i>).	أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَجَ رِبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٧٢﴾
73. And verily you ^s surely invite them to <i>Sseratten</i> (<i>single specific Path</i>) straight.	وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٣﴾
74. And verily who ^r not believe they ^z by the Hereafter ^w a'n (<i>off</i>) the <i>Sseratte</i> (<i>road/way</i>) surely (<i>are</i>) <i>na'keybona</i> (<i>swervers/ stragglers/ deviators</i>).	وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنْ الصِّرَاطِ لَنُكَيِّبُونَ ﴿٧٤﴾
75. And had <i>ra'hemna</i> ⁶⁵ (<i>We mercy-given</i>) them and doffed We what(<i>is</i>) by them of <i>dhurren</i> (<i>persistent distress</i>) surely they ^z (<i>would have</i>) obstinated in their tyranny addling they ^z .	لَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلْجَوَّاءُ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٥﴾
76. And <i>laqad</i> (<i>verily, already and affirmatively</i>) We took them by the torment then neither <i>istakano</i> ⁶⁶ (<i>quiescently submitted they</i>) for their Lord and nor supplicate they ^z .	وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾
77. Until if We opened on them a door having severe torment, <i>eddha</i> (<i>suddenly/ surprisingly</i>) they (<i>are</i>) in it ^x <i>mublesoon</i> ⁶⁷ (<i>ones that are nonplused</i>).	حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾
78. And He Who established for you ^b the hearing and the <i>abssa'ra</i> (<i>insights/ discernments</i>) and the <i>afedata</i> ⁶⁸ (<i>heart/ mind</i>) little when ^o you ^z thank.	وَهُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾
79. And He Who <i>thara'a</i> ([<i>He</i>] <i>created/ propagated/ manifested</i>) you ^b in the Earth ^w and to Him you ^z (<i>are to be</i>) thronged.	وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾
80. And He Who quickens and [<i>He</i>] deadens; ⁶⁹ and for Him (<i>is</i>) variation (<i>of</i>) the night and the <i>naha're</i> (<i>between sunrise and sunset</i>); do then not you ^z cerebrate.	وَهُوَ الَّذِي يَحْيِي وَيُمِيتُ وَلَهُ اخْتَلَفَ اللَّيْلُ وَالنَّهَارُ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾

⁶³ Here "The Right," means (and Allah knows best) Allah, as "الحق" = "The Right," is one of His names.

⁶⁴ The word "هوئى" translated as "(tendentious) liking," which in and of itself could be good or bad noble or vile. The Messenger (SAWS) says that *believe not anyone of you until his "هوئى" agrees with what I came with*, i.e. the Qur'an and Hadeeth.

⁶⁵ The word "رحمة" = "mercy" in Arabic "رحمة" is unlike its English equivalent, in that "رحمة" can be conjugated into verbs of the past, present, future, active, passive, etc. As in this case, it is constructed in the past-tense for the masculine plural. There is no way to exactly render this in English *per se*. So the closest is to possibly say: "except what mercy-gave my Lord," thus introducing the idea of "mercy-given" which the Arabic text does not really say *per se*. The Arabic says, as if to say: *We mercied them* which cannot be said in correct English, as there is no such word as "mercied."

⁶⁶ The word "استكانوا" involves several facts: *submission, quiet and remaining still*. See الهادي. So *submission* by itself suffices not, hence the prefix of *quiescently*.

⁶⁷ The word "مبلسون" based on "ابلس," masculine plural noun meaning: *ones who suddenly became nonplus*.

⁶⁸ The Arabic word "الافئدة" is plural of "فؤاد" thus "الافئدة" = hearts/minds.

⁶⁹ The word "امات" in "يُمِيت" is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

81. Rather said they ^z like what said the [firsts] (<i>ancients</i>).	بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾
82. They ^z said: is if we died and we were <i>tora'ban</i> (<i>crushed sand</i>) and bones, are we truly <i>mub'oothoona</i> (<i>ones to be resurrected</i>).	قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَأِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾
83. <i>Laqad</i> (<i>verily, already and affirmatively</i>) we (<i>had been</i>) promised, we and our fathers, this of before; <i>en</i> (<i>not</i>) this except the [firsts'] (<i>ancients'</i>) fables.	لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٨٣﴾
84. Let-say [<i>you</i> ^s]: for whom ^p (<i>is</i>) the Earth ^w and whom ^p ever (<i>are</i>) in it ^w <i>en</i> (<i>if</i>) you ^c were (<i>to</i>) know.	قُلْ لِمَنْ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾
85. They shall say: for Allah; let-say [<i>you</i> ^s]: do then not you ^z reminisce.	سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾
86. Let-say [<i>you</i> ^s]: Who (<i>is</i>) Lord (<i>of</i>) the Heavens ^w [the] seven and Lord (<i>of</i>) The <i>Arshe</i> ⁷⁰ (<i>Throne of Kingship</i>) The Great.	قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾
87. They shall say: For Allah; let-say [<i>you</i> ^s]: do then not <i>tattaqoona</i> (<i>you reverentially guard not to displease Allah</i>).	سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾
88. Let-say [<i>you</i> ^s]: Who (<i>is</i>) by His Hand ^{w71} (<i>is</i>) every thing's <i>malakooto</i> (<i>enormous permanent proprietor-ship</i>); ⁷² and He havens and not (<i>to be</i>) havened over Him, <i>en</i> (<i>if</i>) you ^c were knowing you. ^z	قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُخِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾
89. Shall say they: ^z For Allah; let-say [<i>you</i> ^s]: so where-from ⁷³ (<i>are to be</i>) bewitched you. ^z	سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾
90. Rather <i>a'tayna</i> (<i>We accorded</i>) them by the right; and verily they (<i>are</i>) surely liars.	بَلْ أَتَيْنَهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾
91. Neither <i>ittakhatha</i> ⁷⁴ (<i>took and made</i>) Allah of a child and nor [was] with Him of an <i>elaben</i> (<i>a deity</i>), hence surely (<i>would have</i>) gone each <i>elabon</i> by what created (<i>that deity</i>) and surely (<i>would have</i>) superseded some (<i>of</i>) them over some; <i>subhana</i> ⁷⁵ (<i>hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of</i>) Allah <i>amma</i> (<i>off</i>) what describe they. ^z	مَا آخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿٩١﴾

⁷⁰ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

⁷¹ Some maintain that the "hands" are *symbols* of divine Might or Power.

⁷² The word "ملكوت" = "الملك مع العظمة و الديمومة" i.e. the enormous permanent proprietorship.

⁷³ The word "أَنَّى" is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where.

⁷⁴ The word "آخَذَ" from "الِاتَّخَذَ" which is "إِفْتَعَلَ" for "الِاتَّخَذَ" as stated in *لسان العرب*; therefore, "آخَذَ" is always taking and making some-thing of what was taken. Thus, it is *not* just the mere *taking*.

⁷⁵ The word "subhana" = "سبحان" has no English equivalent. Wherever this word, or its grammatical *inflections* (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness. So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him.

92. Knower(of) the invisible and the visible; so <i>ta'aala</i> (ever elevated [He]) <i>amma</i> (regarding) what they ^z partner (deities with Him).	عَلِمَ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى عَمَّا يُشْرِكُونَ ﴿٩٢﴾
93. Let-say [you ^s]: my Lord if surely ⁷⁶ [You ^s] assuredly show me what they ^z (are being) promised.	قُلْ رَبِّ إِمَّا تُرِيْنِي مَا يُوعَدُونَ ﴿٩٣﴾
94. My Lord: then let-not make me [You ^s] among the people, the <i>dha'lemeena</i> ⁷⁷ (injustice-doers).	رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾
95. And verily We(are) on showing you ^g what We promise them surely <i>Qadiroona</i> ⁷⁸ (We-Who are capable of: giving/ doing/ enforcing/ or influencing).	وَإِنَّا عَلَىٰ أَنْ نُزِيْكَ مَا نَعِدُهُمْ لَقَدِيرُونَ ﴿٩٥﴾
96. Let-push/propel [you ^s] by which ^u it ^w (is) <i>absa'no</i> ⁷⁹ (perfecter and beautifuler) the <i>sayye'aa'ta</i> (demeritorious-deed); ^w We(are) knower by what they ^z describe.	أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾
97. And let-say [you ^s]: my Lord, [I] refuge by You ^g from the Satans' <i>hamaẓa'te</i> ⁸⁰ (nudging-whispers). ^w	وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٧﴾
98. And [I] refuge by You ^g [my] Lord that <i>yahdhara</i> they ^z (attended at predetermined time and place) [to me].	وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾
99. Until if comes(to) an <i>abada</i> ⁸¹ (a lone/ any-one) (of) them the death, said [he]: my Lord, let-[You ^s] return [me]. ⁸²	حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ﴿٩٩﴾
100. <i>La'allā</i> (craving currently unavailable deed that/ perhaps) I work righteously in what I left; not-at-all, ⁸³ verily it ^w (is) a word ^w he (is) its ^w sayer; and from beyond ⁸⁴ them <i>barẓa'kbon</i> ⁸⁵ (invisible-barrier) to a day (to be) resurrected they. ^z	لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٠٠﴾
101. So if (had been) blown in the horn, then no lineage among them then-day and not mutually query they. ^z	فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾
102. So whoever <i>thagolat</i> (became heavy-she ^y) his weights ^x then those they (are) the thrivers.	فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمْ الْمُقْلِحُونَ ﴿١٠٢﴾
103. And whoever lightened-she ^y his weights ^x then	وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ

⁷⁶ The word “إِمَّا” = “إِنْ و ما” i.e. “إِنْ” and “ما” each is a conditional particle, so gathering *two conditionals* is for *emphasis* or *intensity*. See القرطبي.

⁷⁷ The “ظالين” = “the injustice-doers,” as “الظلم” = “injustice.” See the *Lexicon* attached to this *Translation*.

⁷⁸ The word “قادرُونَ” is *masculine, plural, subjective noun*, meaning: (1) *Causers of Fate*, (2) *We-Who are capable of: giving, doing, enforcing, or influencing*.

⁷⁹ There is no English word for *أحسن* = *absane*. Both words *perfecter* and *beautifuler* are in their *adjective* sense.

⁸⁰ The word “همزات” means *nudging-whispers*, as they are whispers that pester by “nudging” to do the wrong.

⁸¹ See the *Lexicon* attached to this *Translation* regarding “أحد.”

⁸² The letter “ن” in “ارجعون,” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العمداء، حيث لا يُستغنى عنها” which *precedes the speaker's pronoun “ي.”* The speaker's pronoun “ي” in “ارجعون” is *omitted*, for “التخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*. See إعراب القرآن، لمحمود صافي

⁸³ The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

⁸⁴ The word “وراء” in “ورائهم” means:

(1) “القدام أو بعد الخلف للأمر العظيم الذي لا يُقدر عليه، مثلاً: و يذرون وراءهم الآخرة.”

(2) “بعد الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.”

(3) ولد الولد. So, here (1) or (2) could apply.

⁸⁵ The word “برزخ” is an “invisible-barrier.”

those who ^r lost they ^z their selves, in Hell ^w immortals they ^z (are).	الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٣﴾
104. Talfabo (scorches/ mildly burns) ^w their faces The Fire ^w and they (are) in it ^w grimacers/ scowlers.	تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ ﴿١٤﴾
105. Have not been My Aya'te ^w (Qur'anic statements) (had been/ being) recited on you ^b then you ^c were by it ^w denying.	أَلَمْ تَكُنْ تُكِنُّ عَيْنِي تَتْلِي عَلَيَّكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُونَ ﴿١٥﴾
106. Said they: ^z our Lord, overcame us our misfortune ^w and we were people strayers.	قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٦﴾
107. (O,) Our Lord: let-exit us [You ^s] from it ^w then en (if) returned we then verily we (would be) dha'lemoona (injustice-doers).	رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٧﴾
108. Said [He]: ekhsao (let-you ^z be: spurned/ contemptible) in it ^w and let-not talk you ^z [to Me]. ⁸⁶	قَالَ أَحْسَبُوا فِيهَا وَلَا تُكَلِّمُونَ ﴿١٨﴾
109. Verily it ^x [was] a team of My eba'de (worshippers/ submitters/ slaves) saying: (O,) our Lord we believed so let-forgive [for] us [You ^s] and erham (let-mercy-give) us [You ^s] and You ^s (are) khayro (choicer/ superior- / worthier) (of) the raheemeena (iterative mercy givers).	إِنَّهُمْ كَانُوا فَرِيقٌ مِّنْ عِبَادِي يَقُولُونَ رَبَّنَا ءَامَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٩﴾
110. Then ittakhathto ⁸⁷ (you ^z took and presumed) them scoffingly until ansawkum (they ^z caused you ^z to forget) My thekro (Qur'an/ message) and you ^c were of them laughing ⁸⁸ (scornfully).	فَاتَّخَذْتُمُوهُمْ سِخْرِيًا حَتَّىٰ أَنْسَوَكُمُ ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضْحَكُونَ ﴿٢٠﴾
111. Verily I (have) requited them today by what ssabaro (held on patiently) they, ^z verily they (are) the winners.	إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ ﴿٢١﴾

⁸⁶ See footnote 80 above only here regarding تَكَلِّمُونَ.

⁸⁷ The word "اتَّخَذَ" from "الِاتِّخَاذُ" which is "إِفْتَعَالُ" for "الِاتِّخَاذُ" as stated in لسان العرب; therefore, "اتَّخَذَ" is always taking and presuming some-thing about what was taken. Thus, it is not just the mere taking.

⁸⁸ It must be noted here with respect to the word "ضَحَكٌ" which bears different meaning depending on its use with other prepositional particles, natural bodies, or if it is standing by itself. Thus (1) standing by itself "ضَحَكٌ" = "فَتَحَ فَاهُ وَ ضَحَكَ السَّحَابُ وَ" (2) "هَزَأَ بِهِ" = "ضَحَكَ عَلَيْهِ" (3) "سَخِرَ مِنْهُ" = "ضَحَكَ مِنْهُ" (4) "أَخْرَجَ صَوْتًا مِثْلَ السَّرُورِ" whereas "الزَّهْرُ وَ الْعُشْبُ وَ ضَحَكَتِ الْأَرْضُ" = "بَرَقَ السَّحَابُ وَ الزَّهْرُ انشَقَّ وَ تَفَتَّقَ وَ الْعُشْبُ اسْتَبَانَ وَ الْأَرْضُ بَدَأَ نَبْتَهَا" = "أَخْرَجَ صَوْتًا مِثْلَ السَّرُورِ" In this great Ayah, "منها يضحكون" = "منها يسخرون" = "laughing" scornfully.

112. Said [He]: how-long ⁸⁹ (have) you ^c waited in the Earth ^w a number (of) years. ^w	قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ﴿١١٢﴾
113. Said they: ^z we waited a day or some (of) a day, so let-ask [You ^s] the counters.	قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسْأَلِ الْعَادِينَ ﴿١١٣﴾
114. Said [He]: en (not) waited you ^c except a little; had surely knowing you ^c were.	قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ تَعْلَمُونَ ﴿١١٤﴾
115. Have then reckoned you ^c that only We created you ^b <i>abathan</i> (uselessly/ frivolously) and that you ^b (are) to Us not (to be) returned.	أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾
116. So <i>ta'aala</i> (ever elevated[He]) Allah, The King, The Right, no an <i>elaha</i> (a deity) except Him, Lord (of) The <i>Arshe</i> ⁹⁰ (Throne of Kingship) The <i>Kareeme</i> ⁹¹ (bounty-Giver, Ennobler and Enabler of multiple useable traits).	فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾
117. And whoever [he] invokes with Allah another <i>elahan</i> (deity), no proof for him by it; ^x so verily only his account (is) <i>enda</i> (by munificence of/ by Rule of) his Lord; verily it ^{x92} prosper not the unbelievers.	وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾
118. And let-say [you ^s]: my Lord, let-forgive [You ^s] and <i>erham</i> (let-mercy-give[You ^s]) and You ^s (are) <i>khayro</i> (choicer-/ superior/ worthier) (of) the <i>rahemeena</i> (iterative mercy givers).	وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾

⁸⁹ The word “كَمْ” is an *interrogative exclamatory particle*, meaning: “how-many,” “how-much,” “how-long.”

⁹⁰ See the *Lexicon* attached to this *Translation* for more elaboration on this wondrous word.

⁹¹ The word “*kareem*”=“كَرِيم” is a *subjective, singular, masculine noun*. It has no exact English equivalent, as explained in the lengthy footnote 28 of the *Introduction*. Summarily: *Giver bounteously, Ennobling, Enabler of multiple useable traits*.

⁹² The pronoun “هـ” in “إِنَّهُ” refers to “الْحَقُّ,” a *masculine gender* in Arabic, hence “it v.” +